



2

BESHALACH

YOU ARE IN G-D'S HANDS:
CAN YOU BELIEVE IT?

*You Are Not Entirely the Product of
Your Own Success*

Parshah *Overview* *Beshalach*

Soon after allowing the Children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. G-d tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through and then closes over the pursuing Egyptians. Moses and the Children of Israel sing a song of praise and gratitude to G-d.

In the desert, the people suffer thirst and hunger. They repeatedly complain to Moses and Aaron. G-d miraculously sweetens the bitter waters of Marah, and later has Moses bring forth water from a rock by striking it with his staff.

He causes manna to rain down from the heavens before dawn each morning, and quails to appear in the Israelite camp each evening.

The Children of Israel are instructed to gather a double portion of manna on Friday, as none will descend on Shabbat, the Divinely decreed day of rest. Some disobey and go to gather manna on the seventh day, but find nothing. Aaron preserves a small quantity of manna in a jar as a testimony for future generations.

In Rephidim, the people are attacked by the Amalekites, who are defeated by Moses's prayers and an army raised by Joshua.



The constant stress of paying bills and covering expenses can wear us down.

What insight does the Torah offer that can put our financial woes into perspective?

TEXT 1

EXODUS 16:18

And they measured [the manna] with an *omer*, and whoever gathered much did not have more, and whoever gathered little did not have less.

וַיִּמְדּוּ בְּעֹמֶר, וְלֹא
הָעֵדִיף הַמְרֻבָּה
וְהַמִּמְעִיט לֹא
הִחְסִיר:

TEXT 2A

EXODUS 16:4

And G-d said to Moses, “Behold! I am going to rain down bread from Heaven for you, and the people will go out and gather a day’s portion every day, so that I can test them to see whether they will follow My teachings.”

וַיֹּאמֶר ה' אֶל מֹשֶׁה,
הִנְנִי מַמְטִיר לָכֶם לֶחֶם
מִן הַשָּׁמַיִם. וַיֵּצֵא הָעָם
וַלְקֻטוֹ דָּבַר יוֹם בְּיוֹמוֹ,
לְמַעַן אֲנִסְנוּ הַיֵּלֶךְ
בְּתוֹרָתִי אִם לֹא:

TEXT 2B

RASHI, EXODUS
16:4

A day's portion every day": They will gather only what they need for today and not collect today to set aside for tomorrow.

"So that I can test them to see whether they will follow My teachings": The commandments associated with the manna, i.e., not to leave any for the next day and not to go out on Shabbat to gather [manna].

"דבר יום ביומו":
צורך אכילת יום
ילקטו ביומו, ולא
ילקטו היום לצורך
מחר.
"למען אנסנו הילך
בתורתי": אם ישמרו
מצות התלויות בו,
שלא יותירו ממנו ולא
יצאו בשבת ללקוט.

In the desert, the Jews were expected to trust
and rely on G-d for sustenance.



Our sages taught that the same trust is expected of us today.

TEXT 3

MIDRASH,
TANCHUMA,
BESHALACH 20

A day's portion every day" (Exodus 16:4): He who created the day created sustenance for that day.

Rabbi Elazar of Modi'in inferred from here, anyone who has sufficient food for the day and yet asks, "What shall I eat tomorrow?" lacks faith.

"דְּבַר יוֹם בְּיוֹמוֹ" (שמות טז,
ד). מִי שֶׁבָּרָא יוֹם, בָּרָא
פְּרֻכָּתוֹ.

מִכָּאן הָיָה רַבִּי אֶלְעָזָר הַמּוֹדְעִי
אוֹמֵר: כָּל מִי שֶׁיֵּשׁ לוֹ מָה יֵאָכֵל
הַיּוֹם וְאוֹמֵר: "מָה אוֹכֵל
לְמָחָר?" הָרִי זֶה מְחַסֵּר אֱמֻנָה.

Question #1

Is the modern era,
where G-d expects
us to work for a
living, different than
desert life?

*Aren't we expected to work
today to eat tomorrow?*



TEXT 4

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
LIKUTEI SICHOT
16, P. 175

We know that the work we do [for our livelihood] is only preparatory work to create a vessel and a garment for G-d's blessing. Though we make the garment and vessel in a natural manner, we are not invested in the natural method. We do it only because G-d desired and instructed that the [promise], "And G-d your G-d will bless you," should be filtered through, "All that you will do" (Deuteronomy 15:18).

ער ווייס אז זיין הכנה-ארבעט
איז ניט מער ווי א כלי און א
"לבוש" צו דער ברכת ה' . . .
אויך דעם "לבוש" און די "כלי"
אין טבע מאכט ער ניט
דערפאר וואס טבע פארנעמט
ביי אים אן ארט, נאר בלויז
ווייל אזוי איז דער רצון וציווי
ה', אז "וברכך ה' אלוקיך" איז
דוקא "בכל אשר תעשה"
(דברים טו, יח).

TEXT

5

RABBI DOVBER
OF LUBAVITCH,
DERECH CHAYIM,
INTRODUCTION,
P. 7

In general, there are two forms of blessings for success. One comes with great effort, by engaging in a great deal of business. The other comes with little effort, yet with exceeding success and blessing.

This is because the flow of sustenance arrives from Heaven in two forms. One is dressed in the guise of natural means. [With this form of blessing] we can only succeed by investing heavily into our business; otherwise, we fail. The other form of blessing flows to earth directly from Above dressed only in nominal natural garments. We can, therefore, experience brilliant success with nominal effort.

ודרך כלל הן ב' מיני ברכה והצלחה.
א' — ברוב העסק ברוב הסחורה
דוקא, כמו שאחד ירבה בסחורה.
והב' — במיעוט העסק ורוב ההצלחה
וברכה ביותר, כנזכר לעיל.
והיינו ב' מיני שפע פרנסה שנמשך
מלמעלה: א' — הבא ומתלבש בדרכי
הטבע ביותר, והוא ברוב הסחורה
שיצליח על ידי רוב המסחר דוקא ולא
בזולת זה, כנזכר לעיל. והב' — הבא
מלמעלה למטה שלא בהתלבשות
בדרכי הטבע כל כך, רק במעט עסק,
יהיה מה שיהיה יתברך, ויצליח בו
בלי שיעור.



In the desert it was
easy to rely on G-d . . .

*. . . nowadays it feels
like a partnership where
we work as hard as we
can, and hopefully G-d
grants us blessings.*

TEXT

6

RABBI YOSEF
YITZCHAK
SCHNEERSOHN,
IGROT KODESH 6,
P. 398

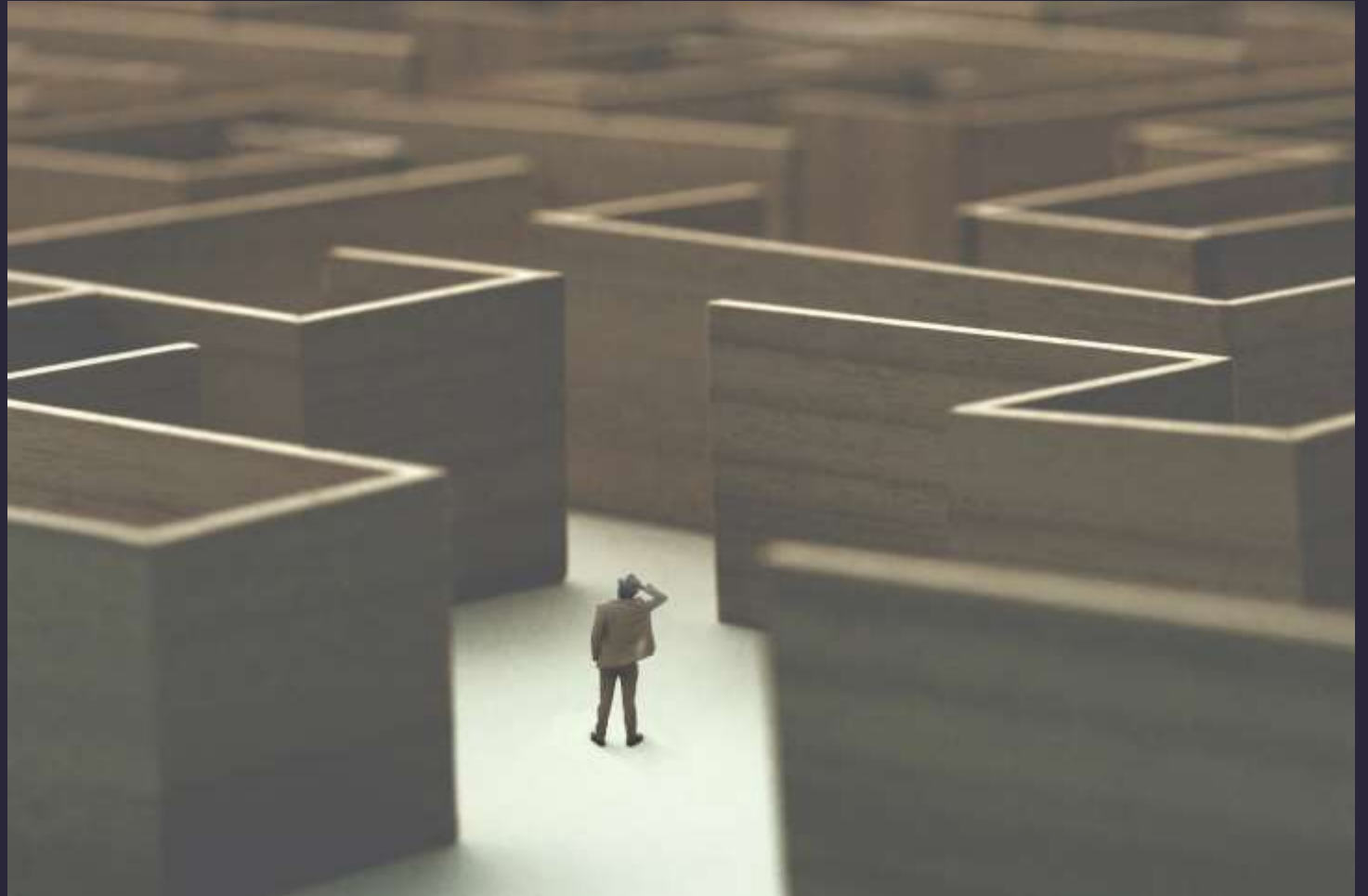
Complete trust in G-d occurs when we lack even a hint of possible natural salvation. [When there are such hints, we turn to them;] as the saying goes, the drowning person, G-d forbid, grasps even at straws. When we have a straw, even a partial ray of natural salvation, we don't place our entire trust in G-d.

A ray of salvation represents hope. . . . The word "hope" implies something tangible on which to pin our hope, such as a piece of straw in a vast ocean to which a drowning person clings. True trust [emphasis added] in G-d occurs when there isn't even a ray of hope, not even a straw to grasp. All we have is G-d.

הבטחון הגמור בה' הוא כשאינן שום צל מראה מקום ומקור גשמי מאין יבא העזר. כמאמר העולם: הטובע, רחמנא ליצילן, מחזיק עצמו גם בקש. אבל בזמן שיש עדיין קש במה להחזיק, כלומר שיש עדיין צל מראה מקום בגשמיות להיוושע, אף גם ישועה גשמית ובמקצת, הנה עדיין אין זה בטחון גמור בה'.
כשיש צל מראה מקום, זהו ענין התקווה . . . כי שם תקווה מורה על דבר שישנו במציאות ממשי, כמו הקש לטובע בים הגדול. אבל ענין הבטחון בה' הוא כשאינן לו אפילו צל מראה מקום להיוושע, שאין אפילו קש במה להחזיק, ואין לו אלא הבטחון שבוטח בה'.

“... **True trust** in G-d occurs when there isn't even a ray of hope, not even a straw to grasp. All we have is G-d.”

—Rabbi Yosef Yitzchak Schneersohn,
Igrot Kodesh 6, p. 398



TEXT

7

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
LIKUTEI SICHOT
16, P. 175

G-d's purpose in providing manna, bread from Heaven, was to develop in the Jew a complete trust in G-d. To know that all our bread, and all our needs, come only from G-d. Our effort and work are not responsible [for our success].

דער מכוון פון ירידת המן, "לחם מן השמים", כדי ארויסצובריינגען . . . ביי אידן דעם שלימות'דיקן בטחון אין דעם אויבערשטן, אז זיין גאנצער לחם (און אלע הצרכיות) קומט בלויז פון דעם אויבערשטן אליין, אן קיין שום לבוש און "פארמיטלונג" פון מלאכת האדם.

The manna experience teaches us that our earnings do not derive from our work . . .



. . . G-d's blessings are **channelled through** our work.

TEXT

8

NUMBERS 11:8

The people would go out and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream.

שָׁטוּ הָעָם וְלָקְטוּ וְטָחֲנוּ
בִּירְחִים, אוֹ דָּכוּ בַּמִּדְכָּה וּבַשֻּׁלוֹ
בַּפָּרוֹר, וַעֲשׂוּ אֹתוֹ עֲגֹת. וְהָיָה
טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן:

Question #2

Why did G-d require the Jews to work on preparing the manna at all?

Was G-d not giving them reason to think that they had to rely in part on themselves?



Answer #2

Why did G-d require the Jews to work on preparing the manna at all?

By our ancestors doing some work, G-d bridged the desert reality with the reality of civilization.



TEXT

9

DEUTERONOMY
8:3

He subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, to teach you that a person does not live on bread alone, but by what comes from the mouth of G-d.

וַיַּעֲבֹד וַיַּרְעִבְךָ, וַיֹּאכְלֶךָ
אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ
וְלֹא יָדְעוּן אֲבוֹתֶיךָ, לְמַעַן
הוֹדִיעֶךָ כִּי לֹא עַל
הַלֶּחֶם לְבָדוֹ יְחִיָּה
הָאָדָם, כִּי עַל כָּל מוֹצֵא
פִּי ה' יְחִיָּה הָאָדָם:



The manna was a test to
see if the Jews had faith.
They had to trust G-d.

The manna taught that
bread is not the source of
our sustenance, G-d is.

TEXT 10

NUMBERS 11:9

When the dew fell on the
camp at night, the manna
would fall upon it.

וּבִרְדֹּת הַטֵּל עַל
הַמַּחֲנֶה לַיְלָה, יֵרֵד
הַמָּן עָלָיו:

TEXT

11

THE REBBE,
RABBI
MENACHEM
MENDEL
SCHNEERSON,
LIKUTEI SICHOT
16, P. 176

Rain symbolizes the flow from Above that is stimulated by human initiative from below. This is because rain is formed when “a mist ascended from the earth” (Genesis 2:6). Manna, on the other hand, is [a flow from Above that] was not stimulated by human initiative. How can the term “rain” fit the concept of manna?

מטר ווייזט אויף א השפעה
מלמעלה וואס קומט דורך
עבודה דלמטה (על דרך ווי
מטר כפשוטו, וואס ווערט פון
"ואד יעלה מן הארץ" (בראשית
ב, ו)), היינט ווי אזוי איז
מתאים דער לשון "ממטיר" ביי
"לחם מן השמים", וואס איז
ניט תלוי אין דער עבודה פון
אתערותא דלתתא?

Answer #1

Is the modern era, where G-d expects us to work for a living, different than desert life?

Our efforts are merely mediums for blessings.

What we think of as rain—what we earned by our initiative—is really dew: blessings flowing from G-d.





If economics are scaring you, think about this powerful lesson.

Even in good times, it's really in G-d's hands, and so is it now!

Next Week

YITRO



ALL ACCESS

*Exploring Judaism's
Approach to Mitzvah
Observance for the Disabled*

